

# The Brethren Evangelist

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H. R. HOLSINGER, Corresponding Editor.

ASHLAND, O., MAY 19, 1886.

## Semi Editorial.

Since my last report I have visited North Liberty, and Ross-ville, Ohio, and Meyersdale, Summit Mills, and Berlin, Penn. At each place I did some preaching, and am beginning to get warmed up a little again. I also represented the College cause, and sowed some seed which I hope will bear some fruit by-and-by.

At North Liberty the church has an indebtedness from purchasing the German Baptist interest in the meeting house, and they are building a new house at Ankneytown. This makes them a pretty formidable excuse. Other difficulties are also in the way of securing liberal donations for the College. Brother Mallott was not at home during our visit. Brother Henry Statler is afflicted with a cancerous tumor on the forehead. Latest word from him says he is no better. I am indebted to brother Samuel Grubb for transportation from place to place.

At Rossville, or Danville, or Buckeye City, the Brethren lately built a comfortable little church, on which they are still some in debt. The church is not very strong in membership or wealth, and so put me off with only a small donation. But we had good meetings, and hope that something more will come of it. I think that at least a club of one dollar sisters ought to be made up from there.

At Meyersdale I had been before, and did not do anything additional. At Summit Mills was my first total failure, and it may not remain so. Brother John A. Miller, the minister, is the only man who is in good circumstances, and we have a business scheme on foot from which we may realize largely; but there is nothing that can be put down. I like something tangible; something that I can subtract from the remaining indebtedness. I have still twenty-four hundred dollars to raise minus the sisters fund. Wish I had the means, I would pay it off myself; but I might as well wish that those who have the means had the willingness; then they would pay it off. And, perhaps there is not much use in wishing at all, though somebody has said, "To wish is father to the deed."

Is there not some good brother or sister who will assume this balance? Or are there not several who will do it? Do not say you will do so much if others will do so. Leave the "if" out. I hate ifs. I have lots of "ifs"

offered me. I want something that will pay debts, brethren. Don't offer me anything you would not receive in payment yourselves, please.

At Berlin I only remained about a day and night, and made a short visit with my family.

On Saturday, May 8th, I served at the funeral of Mrs. Peter Zaring, at West Salem, Ohio. She was the youngest daughter of brother Abraham Ecker, of that place, and had been married just one year, and was aged 24 years, 3 months and three days. In her arms lay her little baby, whose coming into the world was the occasion of her death. It was a very sad funeral, and the distressed husband, and bereaved friends have my deepest sympathies. Their home was at Urbana, Ohio.

This week I expect to visit Fair Haven, where Bro. Brown lives, and where Bro. Mallott is now holding a protracted meeting. Hope to be able to give a good report from that church in College work. They will not plead poverty. On the 29th I expect to go to Perry county, and then to Fairfield county, which will finish my canvas of the state of Ohio. Then West Virginia, Western Pennsylvania, and a few churches in Virginia, and I will be through with my work, and I hope it will be a success.

HOLSINGER.

## "I Broke Through."

"I broke through," was the explanation of a youth who had attempted to sport upon ice before it had the strength to bear his weight. He expected to be able by his agility of action to make himself light while he passed over weak places and thus escape an undesirable bath at an inconvenient time. But he over estimated his ability in attempting the feat and he suffered the consequence. When the test came he was weary from exercise and could not do what he was able to do under other circumstances. He made no allowance for the drain already made upon his fund of reserve strength.

There are people doing similar things in reference to the small crimes and habits and dissipations of the age. They believe they are able to walk on the surface and avoid being plunged into the evils that are beneath. A representative character of this class will form a baneful habit because it happens to be convenient to do so under the impression that he will be able to resist temptations and to break it off whenever he finds that he is going in too far; but when he is wearied by his exercise therein, his power of resistance is weakened and he brings disgrace upon his character and ruin upon his body. He can aptly say that he tried to cross it and broke through.

Abstain from every appearance of evil is the injunction of the apostle, and great honor would be reflected upon the Christian ranks if this was more generally obeyed. No one can tarry long with evil without being contaminated thereby, any more than can the man who tarries long with wine avoid falling into the rank of drunkards. Evil must be resisted or it will be the conqueror. Men may undertake to form a covenant with it and contract to go so far and no farther,

but it will result to them as did the covenant with death and the agreement with hell that former disobedient men made: the overflowing scourge passed over, nevertheless, and they were trodden down by it. Flirting with sin is extremely dangerous. Even if the contamination of the company is avoided, the deed violates the pure and elevating sentiments of the character and blunts their sensibilities. The man with common honesty but a covetous disposition who yields to the demands of the propensity will fall into dishonesty of a mild form. There is nothing apparently serious about it. He takes another step in that direction; his sentiment of justice is violated and this act is as mild to his judgment as the first was and he continues onward thinking less and doing more until he finds himself floundering in the flood of dishonesty, theft and desperate wickedness in this channel; and if he calmly surveys his record in sober contemplation, he can only decide that he went too far and broke through.

It is dangerous to flirt with any of Satan's agents, it matters not whether they be those that lead to coarseness and dissipation, or to pride, profusion and luxury. The ultimate end of all is misery for the soul, distress, anguish and torment in eternity. Abstain from every appearance of evil, and remember there is danger of breaking through.

## She Caught His Blood.

In the early propagation of Christianity, one of the apostles went across into Africa and planted the gospel banner among the idolaters of that benighted country. During the reign of Trajan, at Rome, a priest of idols named Sharbil was converted to the Christian faith. He pretended to hold conversations with idols during this priesthood, and was highly esteemed because he was supposed to be nearer to the gods than any other priest.

Finally a bishop of the Christians called upon him with a message of which this is a part: "The King Christ will demand an account at thy hands of all these souls against whom thou art sinning, and whom thou art misleading and turning away from the God of verity and truth to idols made and deceitful, which are not able to do anything with their hands—moreover also thou hast no pity on thine own soul which is destitute of the true life of God; and thou declarest to this people that the dumb idols talk with thee."

The preacher continued to talk to him of God, righteousness and judgment to come, and to persuade him.

He replied in these words: "Very acceptable to me are these thy words; but as for me, I know that I am outcast from all these things, and there is no longer any remedy for me. And, now that hope is cut off from me, why weariest thou thyself about a man dead and buried. I am slain by paganism, and am become a dead man, of the evil one: in sacrifice and libations of imposture have I consumed all the days of my life."

The preacher assured him, and the spirit of God entered his heart. He and his sister were received into the church. This raised a consternation among the multitude of the city, and they went down to him and found him dressed in the plain clothes of the Christians. Shortly after the Judge had him stolen by night and he was taken to the altar where he formerly offered sacrifice to idols, and there judg-

ed. He would not recant, and was condemned to death. Nails were driven in between his eyes. He was fastened in a vice, after being tortured in a terrible manner. He was smitten with a sword, at last, and his head was sawed off. The next act is recorded in these words:

"And Babai his sister drew near and spread out her skirt and caught his blood: and she said to him: may my spirit be united with thy spirit in the presence of Christ, whom thou hast known and believed."

She was also martyred for Christ's sake.

This was an act of heroism equal to the sublimity of the faith for which it was shed. What a grand example of love and devotion in a righteous cause! True Christian love impels a sister to stoop and catch the martyr blood of a dying brother.

Christianity makes people brave and loving. Love is the crowning attribute of all perfection, and is beyond the reach of all law. The hands may be bound, the feet may be bound, the tongue may be tied, the body may be cast into prison or tortured; but love cannot be quenched by mortal force, or prevented from acting by iron chains. The truest bravery arises from love, either for country, for friends or for Christ. The most retiring, bashful and timid person becomes bold and brave under the stimulating power of love. The Christian love which Babai had for her Christian brother gave her the bravery to rush through a murderous crowd and catch her brother's blood to prevent it from falling upon the dirty altar where blood was offered in sacrifice to idol gods. What respect for the cause of the Lord and the blood of her brother is here shown! She did not and would not allow martyr's blood to be offered upon an heathen altar, although she suffered death as a consequence, and her spirit was united with her brother's in the journey to the better country.

This over-powering love is the quality that Christ desires that his children should possess—love that will burst forth in heroic deeds to foil the plans of sin, and rescue the fallen from the blasting powers of the adversary of souls.

Lord ever more may we keep thy commandments and abide in thy love, as thou hast kept thy Father's commandments and abide in his love.

## To Our Agents.

We call the attention of our agents and others whom it may concern to the special offers in this number. There are hundreds who should patronize us who do not, and we beg of our well wishers to assist us a little in placing the paper in their hands. To enable them to work more successfully, we offer a premium on each subscription from now until the end of the year. The agent may have the Annual or tracts sent to any address he wishes, and in addition to this we will allow the usual commission to agents. Agents are expected to send the cash with their orders. Now brethren, this is a favorable time of the year to do soliciting, and as the paper is offered from now till the end of the year for 75 cents, with 20 cents worth of tracts and the usual commission, we think you will be able to increase our list several hundred in a short time.

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## NOTES AND NEWS.

The Annual Election of Trustees for Ashland College will take place on Friday May 21st. 1886. All who can not be present, may vote by proxy.

Bro. S. Kiehl, of Dayton, wrote Friday, that no decision had yet been given on the church property case in the Courts there.

Can some of our Kansas brethren tell us what Z. Troyer's post office address is. He paid for his paper, and the address was so badly written that we could not read it.

The habit of giving is one that should be cultivated from youth. Even the mind of the child recognizes the folly of hoarding away money, and when it is old, it is most likely to be led into the ways of doubtful amusement, where money will be spent for luxuries. But if children are taken to church and taught to give for a good cause their minds will be trained in that habit and they will find pleasure in helping along good work.

A note informs us that the young man referred to in brother Rinker's article died before he could be admitted to baptism. It seems that it cannot be that young people will put off obedience to the Divine call until death is upon them, when every opportunity is open before them every day. It is a terrible thing to fall into the hands of the living God, and venture upon the journey into the unseen without any assurance that there will be a welcome hand extended beyond the river.

Yes! brother McFaden, if we had "the amount," as others have, we would set a good many anxious hearts free at once. We can only have food to eat and clothes to wear, in this world, no matter how many possessions we might call our own, and we have hands that will work and brain that will plan, and we have faith in them to provide for our wants and more, and any man who wants more than that for himself only, in this life is greedy. We might pray for thirty-thousand, as we did for a few dollars a few years ago. We wanted a few theological books, and just then we were concerned in too many things to risk the expense, but we prayed, and prayed in faith believing, without any visible prospects of an answer. It came, however, and now we are happy whenever we open our plain old book-case, to feel that "these books" are an answer to our prayers. We might pray for the thirty-thousand dollars, but we have not the faith the size of a grain of mustard seed now, and to pray without faith would be sin. We all need more faith.

We are pleased to note that brother J. C. Rinker of Virginia, writes encouragingly of the church near Middletown, Va.

We beg to inform the editor of the *Christian Cynosure*, of Chicago, that to the BRETHREN EVANGELIST belongs the credit for the article, "Three Divine Societies," instead of the *Gospel Messenger*.

Bro. R. F. Mallott came up from the Miami Valley last week, after the notable baptismal scene, and we are glad to have him